because he was so tall, and the Matacos called Quiatzutaj, which means Vilelón (large Vilela Indian--Translator), because of his national origin and size, when I asked him how things were going with him replied: "Well...I...I rich...I having...much... algarrobo pods...I rich." They are miserly with these pods and with aloja, to the extent that they will not barter them except on very rare occasions. Only in a niggardly way and half heartedly will they invite anyone to share their aloja. 824 [556]

One morning I came upon a group of some forty Indians who were sitting around a yuchan of aloja. When I made my appearance and as soon as they recognized me they all began to shout: "John, John...yúc-cu-ás...yúc-cu-ás" (tobacco, tobacco), and I answered "hué-ni-tdé: niquiolá pac" (I have none, later I shall give you some). Only then did they invite me to drink with them and at my first refusal did not insist a second time, the chief saying to me -- "No my child...no...we...taking...you giving...tobacco." This was by way of politeness, in the Indian manner to be sure, but politeness nonetheless. I, to please them, made some effort to speak a few words to them in their own language and finally took my leave saying: "Amecná, nu yopil nuháuet...nutpinlá pac...niquioc-la yuc-cu-as..." (Goodbye, I am going home...I shall come back right away...I shall give tobacco). And all of them, full of pleasure because I spoke to them in their language and promised them tobacco shouted: "Amecná... amecná...tapil...ccaelitt (Goodbye, goodbye, come back soon). I returned after two or three hours with my pockets bursting with cut tobacco [190] and found all of them still drinking. As soon as they saw me they reminded me of my promise, which I thought they might have forgotten amidst the fumes of drunkenness. I distributed it to them and even when it was all gone they kept on asking me for more, upon which I turned my pockets inside out and shouted to them "namhuen, namhuen" (I have no more). They, satisfied with the eloquence of my demonstration, gave up their clamoring saying hée hée, which means "well, well"; but they forgot to offer me another drink of aloja. 123 574

While on the subject of greetings: these Indians have the custom of tapping the chest of their guests lightly and amicably with their half-closed fist, accompanying these caresses with expressions of good fellowship such as hée, hée, etc. -- (Good, good! etc.). 576 ●

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Chapter X.

Visiting. Communication with other tribes. Trade.

648 Within the different sub-tribes there is frequent visiting between the families, and similarly there is frequent communication between those sub-tribes which live on a friendly footing with one another. The Choroti likewise have intercourse with certain foreign tribes, especially with the Ashluslay on the lower Pilcomayo and the Tapiete and the Avas on the northern course of the river. With the Mataco on the other hand, the Choroti have at times had strained relations, and the warlike Tobas they fear, avoiding as far as possible having anything to do with them. The friendly intercourse and trade between certain Chaco tribes, who perhaps live at great distances from one another, is of considerable ethnological interest.

574 Among all Indians, visiting is always a more or less ceremonial matter, but in the Chaco these ceremonies are comparatively simple. In their everyday life, when meeting out on the plain or in the forest, the Indians do not use any particular words of salutation. On the other hand, when an Indian pays a visit to another house, and especially when he visits the [576] house of a neighbouring tribe, he, on entering, only pronounces a word equivalent to »I come», »I arrive»; in the Choroti and Mataco language this is *kanám*, in the Toba language *nóvyi*. The host only answers with a word which means, »it is good» (in the Choroti language *eis*, in the Mataco and Ashluslay language *is*, in the Toba *nóin* or *nõtta*). The guest can now take a seat at the door but keeps silence until he is spoken to. This is the rule in all cases where the guest is known and regarded as a friend. If algaroba beer and food is offered to him, this is a particular sign of friendship, and the guest may thereafter speak and move about freely as if he were at home. On the other hand, when the visitor is not welcome but regarded with hatred and suspicion the Indians turn the back and

[p. 98]